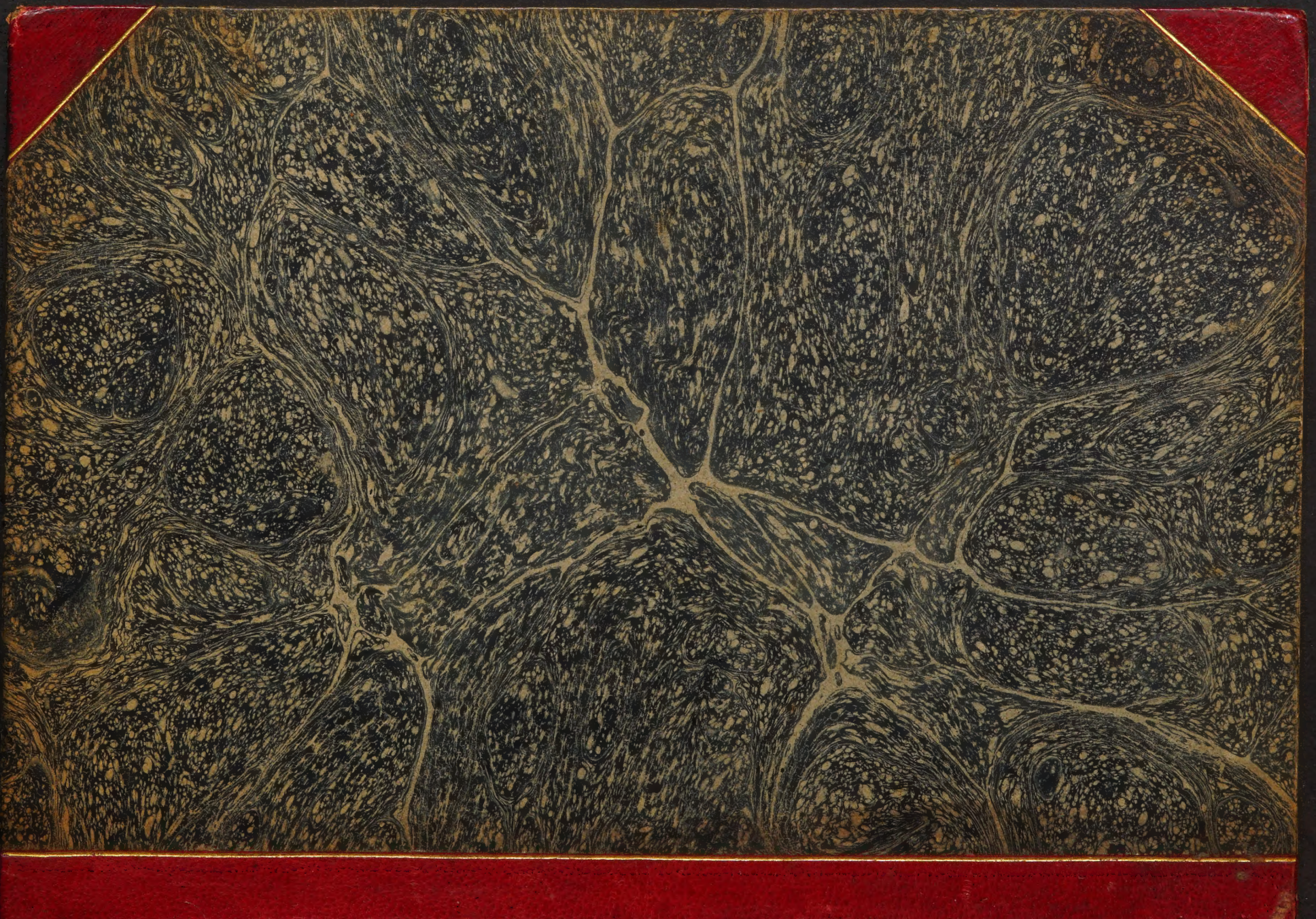

AN ANCIENT PROPHESIE 1659

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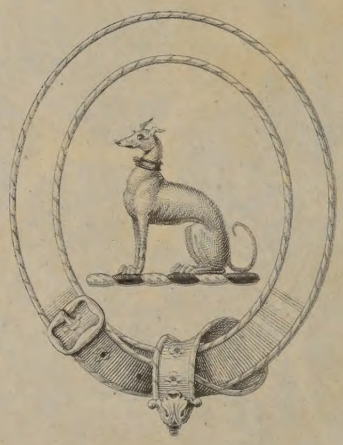

Henry Cunliffe.

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An ancient and true

PROPHESIE

Of all those

TRANSACTIONS

that have already happened:

Also what is to come: Of the Event of the great Actions in being: What Government we are to expect.

In which is contained, excellent Cautions to the Sonnes of Men.

Written in Verse, in the latter end of the Raign of Queen *ELIZABETH*, and found in Sir ROBERT COTTON'S *LIBRARY*.

LONDON, Printed for *R. Page*, living in Barbican, in Three Pigeon-Court, MDCLIX.

An Ancient Propheſie.

NOw I will ſhew you, by what *Pedigree*
That *Government*, to you deriv'd ſhall be;
Which will, at laſt, theſe *Britiſh Iſlands* bleſſe
With inward *Peace*, and outward happineſſe.
It was of late, a brief *Preſage* of his,
Who, oft, hath truth foretold: And, it is this.
When, here, a Scot *ſhall think his Throne to ſet,*
Above the Circle *of a* Brittiſh King;
He ſhall a dateleſſe Parliament *beget,*
From whence a dreadful Armed brood *ſhall ſpring.*
That off-ſpring *ſhall beget a wild* confuſion;
Confuſion, *ſhall an* Anarchy *beget*;
That Anarchy *ſhall bring forth, in concluſion,*
A Creature, *which you have no* name *for, yet:*
That Creature, *ſhall conceive a ſickly* State,
Which will an Ariſtocracie *produce:*
The many-headed Beaſt, *not liking that,*
To raiſe Democracy, *ſhall rather chuſe.*
And, then Democracie's *production ſhall*
A Moon-calfe *be; which ſome a* Mole *do call.*
A falſe Conception of imperfect nature,
And, of a ſhapeleſſe, and a brutiſh feature.
All theſe Deſcents, *ſhall Live, and Raign together;*
So acting for a while, that few ſhall know
Which of them gets the Sov'raignty; *or whether*
There be among them, a Supreme, *or no.*
When they with jarrs and janglings have defac'd
Your triple-building, *and themſelves nigh worne,*
Into contempt; they, of one cup ſhall taſt;
And, into their firſt elements *return:*
Five *of them, ſhall ſubdue the other* five;
And, then thoſe five, *ſhall by a doubtful ſtrife,*
Each others death ſo happily contrive,
That, they ſhall die, *to* live *a better life:*

And

And, out of their corruption, *rise there shall*
A true Supreme, *acknowledged by all.*
In which the pow'r *of all the* five *shall be*
With Unity *made visible in* three.
Prince, People, Parliament, *with* Priests *and* Peers,
Shall be, a while, your emulous Grandees;
Make a confused Pentarchy, *some years,*
And, leave off their distinct claimes, by degrees:
And, then, shall Righteousnesse *ascend the* Throne;
Then, love, *and* truth, *and* peace *re-enter shall:*
Then faith, *and* reason, *shall agree in one;*
And, all the Vertues *to their counsel call.*
Then, timely out of all these shall arise,
That Kingdom, *and that happy* Government,
Which is the scope of all those Prophecies,
That future Truths *obscurely represent:*
But how this will be done, few men shall see;
For, wrought in Clouds *and* Darknesse, *it will be:*
And, ere it comes to passe, in publike view,
Most of these following signes will first ensue.
A King, *shall willingly himself unking;*
And, thereby grow far greater then before.
The Priests, *their* Priesthood, *to contempt shall bring;*
And Piety *shall thereby thrive the more.*
A Parliament, *it self shall overthrow;*
And thereby, shall a better being *gain;*
The Peers, *by setting of themselves below,*
A more innobling honour shall obtain:
The People *for a time shall be inslav'd;*
And, that shall make them for the future free.
By private losse, *the* publike *shall be sav'd;*
An Army *shall by yeelding* Victor *be:*
The Citie's *wealth, Her poverty shall Cause:*
The Law's corruption, *shall reforme the* Laws:
And, Bullocks, *of the largest Northren breed,*
Shall fatted be, where now scarce sheep *can feed.*
You may perhaps deride what's here recited,
As, heretofore you other *Truths* have sleighted.
But, part of this *Presage* you have beheld,
Already in obscurity, fulfill'd:

The reſt ſhall in the time appointed come;
And, ſooner, than will pleaſing be to ſome.
The laſt *nine* ſignes, or ſymptoms, of the *ten*,
Which muſt precede it, ſhall appear to men
Of all conditions: But, our *Authour* ſaith,
The *firſt*, is but in *Hope*, not yet in *Faith*;
And may be, or not be; for, ſo, or ſo,
That King, ſhall have his *lot*, as he ſhall do.
If all his *ſins*, he heartily repent,
God, will remit, ev'n all his *puniſhment*;
And, him, unto his *Kingdomes*, back reſtore,
With greater honour than he had before.
If he remain impenitent, like *Saul*,
God, from the Throne, ſhall caſt both him, and all
His whole *Deſcent*; and, leave him not a man
To fill it, though he had a *Jonathan*.
If *Ahab*-like, his *mourning* hath reſpects
To temporary loſſes and effects;
Like *Ahab's*, then, it therewithall ſhall carry,
Some benefit, which is but temporary.
A *real penitence*, though ſomewhat late,
The rigour of his *doom* may much abate;
By leaving him a *part* of what he had,
When he a forfeiture of all hath made:
Or elſe, by rooting out thoſe, who in ſin
With him, have actually partakers been;
And, planting in their ſteads, a *Branch* of his,
Whoſe *Innocency* no way queſtion'd is.
For, this hath oft, with good ſucceſſe been done.
In Ages paſt; not, in this *Iſle* alone,
But, in moſt other *Kingdoms*: And, if you
Will in GOD's *Chronicles*, but take a view,
Of his proceedings; you, in them will ſee,
For what it is, that *Princes* changed be:
Why ſome loſe but a part; why ſome loſe all;
Why, for a time; why, ſome for ever fall;
Why, ſome ſhall but for *three deſcents* remain;
And, how they might have had a longer raign:
When *War*, when *Peſtilence*, when *Death*, will come
Upon a Land; when GOD will take it from

That

That land again; and, how, they may foreknow,
When, he will bring a *total overthrow*.
They, who have learn'd to contemplate aright
Thoſe old *records*, may gain a true foreſight
Of many things, whereby to regulate
Enormities, both in the *Church*, and *State*;
Things to *themſelves* pertaining; to their Friends,
Their *Foes*, their *Policies*, their *Fates*, their *Ends*:
And, if it were not ſo; what, are to you,
The *ſtories* of the *Kingdomes* of the *Jew*,
Or of their *Friends* and *Foes*, more uſual than
Thoſe, which concern the Realms of *Powhatan*?
Or, ſo available, as thoſe relations,
Which memorize the deeds of your own Nations?
But all this is but words; there muſt be deeds,
Ere to perfection any thing proceeds:
You muſt not everlaſtingly be ſtating
The *Queſtion*; or, be ſeven years more debating:
For, ere that time, things will too late be done;
Which many fear, will come to paſſe too ſoon.
Expect you, ſome *third perſons*, ſhould between
The *King* and you, at this time intervene
To make attonement? Pray, who ſhould they be?
Who, wiſheth you ſo well? who doth not ſee,
That, all, 'twixt *whom*, and *you*, there be relations,
Them qualifying for ſuch mediations,
May get more, by your *wo*, then by your *weale*?
Who knows not, how with *Friends* moſt *Friends* now deal?
And, who perceives not, that thoſe *Mediators*
Have intereſts, and many weighty matters
Pertaining to themſelves, which they'l begin
On ſuch a fair occaſion, to hedge in?
And, whereby peradventure they may bring
Great diſadvantages, upon the *King*,
Or, on the *Kingdomes*: and, perhaps on both,
Which to indanger, *wiſe-men* would be loth?
What then can be effected? or by whom
May your deſires, now feiſeable become?
Since, there is no way open for acceſſe,
Nor any means admitted for addreſſe?

The *Parliament*, conceives it ſelf abus'd,
In that, their offers have been oft refus'd;
And, ſeems reſolv'd, that they will never more
Send Meſſages in vain, as heretofore:
And though the *King*, were now as penitent,
As *David* and *Manaſſeh*, with intent,
Unfainedly to ſatisfie, and do
What ever juſtice doth oblige him to;
What ever, you in reaſon could require,
To anſwer, at the full your own deſire;
Or, whatſoe're *affections mortified*,
A *contrite heart*, or *conſcience rectifi'd*,
Should urge him to: yet, now, there is no way,
Whereby, this, may be manifeſt, you ſay.
Deſpair not, *Friends*: mind what I ſaid before;
True *penitence*, will find, or make a door:
Though, it be Treaſon voted, now to bring
Or, carry Meſſage, to or from the *King*:
Although his *perſon* be retain'd in ward;
Attended alwayes, with an armed *Guard*:
Although ſtrong walls, have round incloſed him:
Though rocks, far ſtronger, have ſurrounded them;
Yea, though the raging and the roaring Seas,
Have alſo, like a *mote*, incircled theſe:
Through all theſe difficulties, I cou'd find
Conveyances, if thereto he had mind,
To publiſh his *repentance*; and prevail,
If to performe his part, he ſhould not fail.
Yea, find him means, without an obligation
To any *Party*, or to any *Nation*,
Or any, but himſelf; to make his peace,
With honour: and his *Kingdomes* to poſſeſſe.
Now, let him neither heed, nor hearken to
What other men do ſay, or what they do;
For whatſoever they ſhall act, or prattle,
(Will be to him, but fruitleſſe title tattle)
But, let him ſit down by himſelf alone;
And, ſet down (as, he reads, it hath been done
By King *Manaſſeh*) moſt unfain'd confeſſions
Of all his known offences, and tranſgreſſions;

Acknowledge GOD's juſt dealing in afflicting;
His *Providence*, and *mercy*, in correcting
So like a *Father*, and, for his attending
So long time, for *repentance* and amending.
Let him expreſſe a reſolute intent,
To leave to GOD's diſpoſe, the government
Which he hath manag'd ill; and to reſigne
Himſelfe and *his*, to *providence divine*,
With full aſſurance, of obtaining place,
In his free love, and alſufficient grace.
This done; let him, *ſubſcribe* the ſame, and ſpread it,
Before the LORD; let him with ſuch *teares* read it,
As may declare, it was his *act* and *deed:*
Then, ſeal it, with a *Heart, which much doth bleed*;
And, with a *Lion rampant*, ſo reverſt,
That, none may fear, his rage or bloody thirſt.
Upon which *acts*, by meanes of your relation,
And, by that *ſpirit of communication*,
Whereby, moſt ſecret actions, are made known,
(When to good purpoſes they may be ſhown)
Ev'n at that point of time, they, who have bin
His oppoſites, will feel, ſome creeping in,
Firſt, *hopes*; then *Good opinions*; and, at laſt,
That which will blot out all *Offences* paſt;
And make them kill their *fat calf*; daunce and ſing;
That, they, have found again their *long-loſt King*.
Oh! that I could behold that happy day
Of Pænitence; and, that behold I may
Both Parliament and People meet therein
So truly; that, their unrepentant ſinne
May not, when God hath re-inthroned him,
Prolong their woes, or bring new plagues on them.
But, who am I, that, either *you*, or *he*,
Should on my word rely, or take from me
Thoſe things which I have ſaid? know, I am that
Which is your GENIUS call'd. If, you ask what
A GENIUS is, I will define the ſame,
According to the *nature* and the *name*.
So cal'd it is, becauſe it doth incline
With an affection truly Genuine,

To draw to good, and to withdraw from ill,
Thoſe Perſons, both in *action* and in *will*,
Towh om it doth relate; and from diſgraces,
And ſpoil, to keep ſuch *Perſons*, and ſuch *places*.
A GENIUS, is an incorporeall creature,
Conſiſting of an intellectuall nature;
Which at the ſelf-ſame time, a *being* had,
With that, for whoſe *well being* it was made.
And, may be call'd, that *Angel*, which deſigneth,
Adviſeth, moveth, draweth, and inclineth
To happineſs; and, naturally reſtraineth
From harm, that creature, whereto it pertaineth:
And, this I am to you. Then, have a care,
My counſels now, with good reſpect to hear:
For, they, to whom their GENIUS repreſents,
That, which to ſafety tends, and harm prevents;
If, then, they ſhall his good advice neglect,
And, paſſe it by, with wilful diſreſpect;
They ſhall deſervedly, be left to thoſe
Ill Angels, whoſe direction, they have choſe:
And, what will then ſucceed, they ſhall perceive
When 'tis too late, their evil choice to leave.
Then looking back, he fixt his eyes on me,
And, ſaid, my *Secretary* thou ſhalt be
To Regiſter, and publiſh to theſe *Nations*,
What counſels, warnings, and what exhortations
God hath vouchſaf'd them; that, what ere betide,
His *Grace*, or *Juſtice* may be glorifi'd.
This being ſaid, my FANCY roſe, and drew
A Curtain; wherewith, quite beyond my view,
This Apparition *vaniſh'd. And, I took*
My Pen, *to put in writing, what was ſpoke,*
And publiſh it to others, that it may
Prevent (*if poſſible*) *your* evill day:
For, till amendment, *or* deſtruction *come,*
The Beaſts *would preach, ſhould men continue dumb:*
Yea, what their Genius, *now to them doth ſpeake,*
If they ſhould ſleight it, Stones *would ſilence break,*
To rouze them from their ſlumbers; *or, to tell*
Succeeding-Ages, *how and why they fell.*

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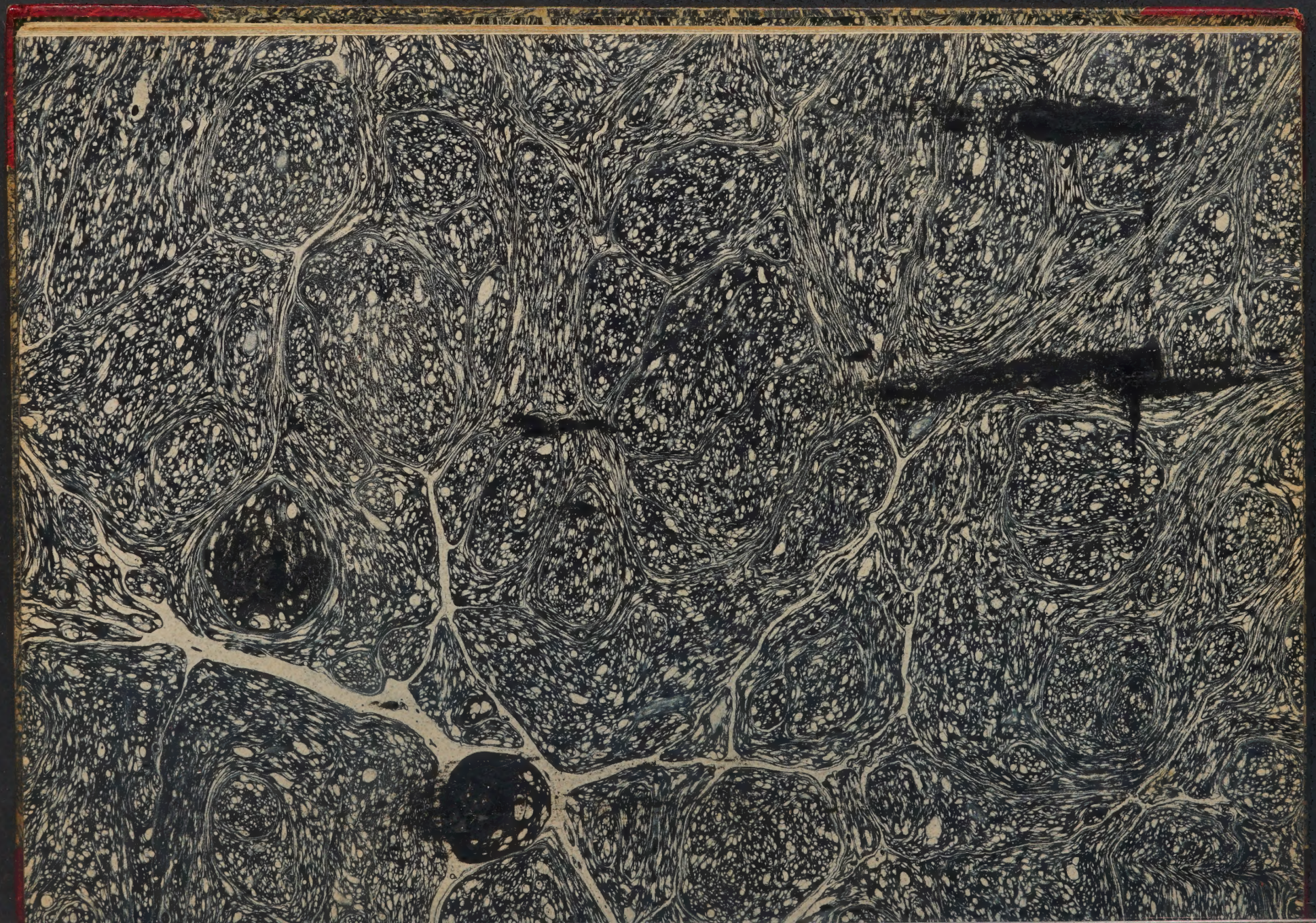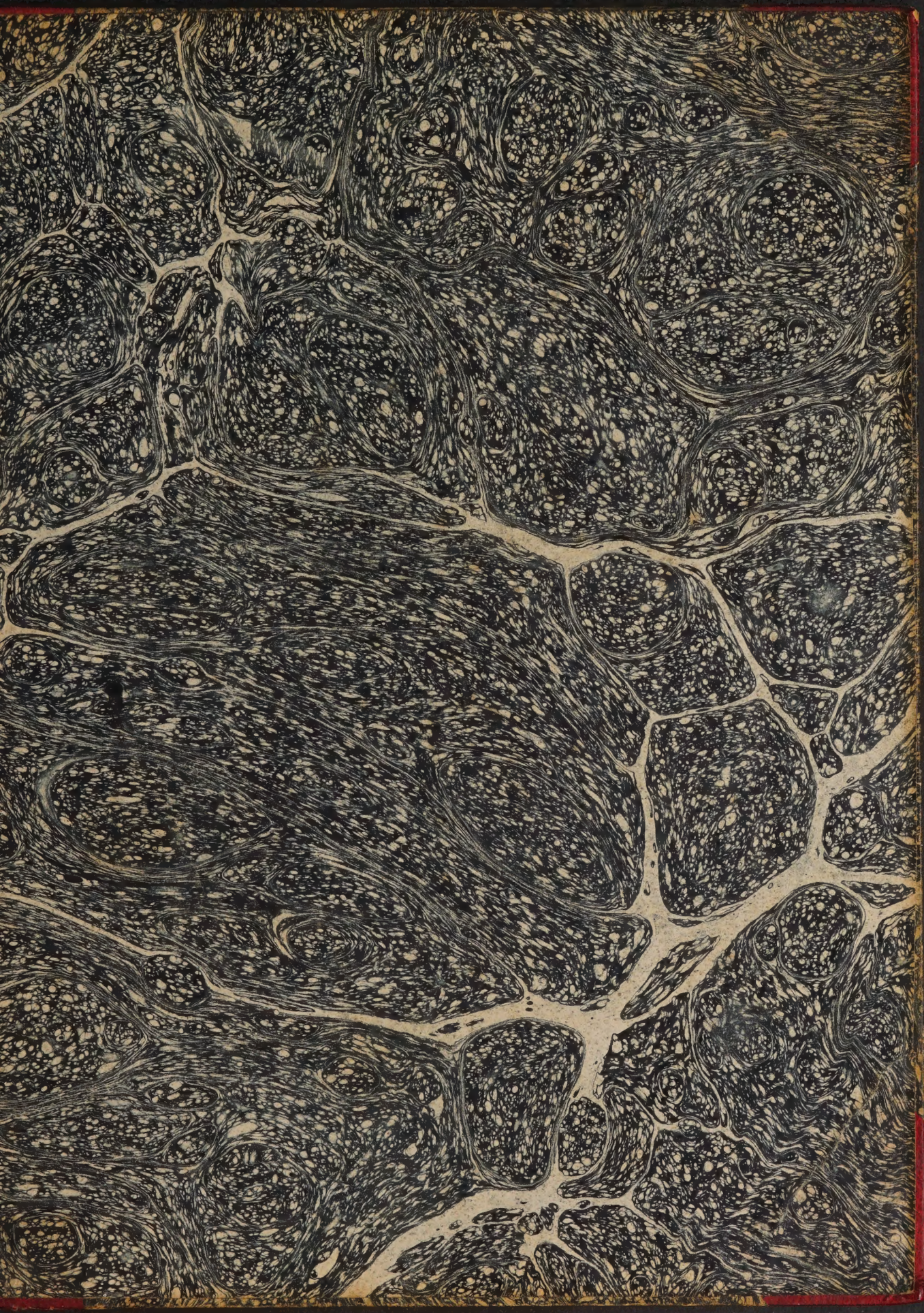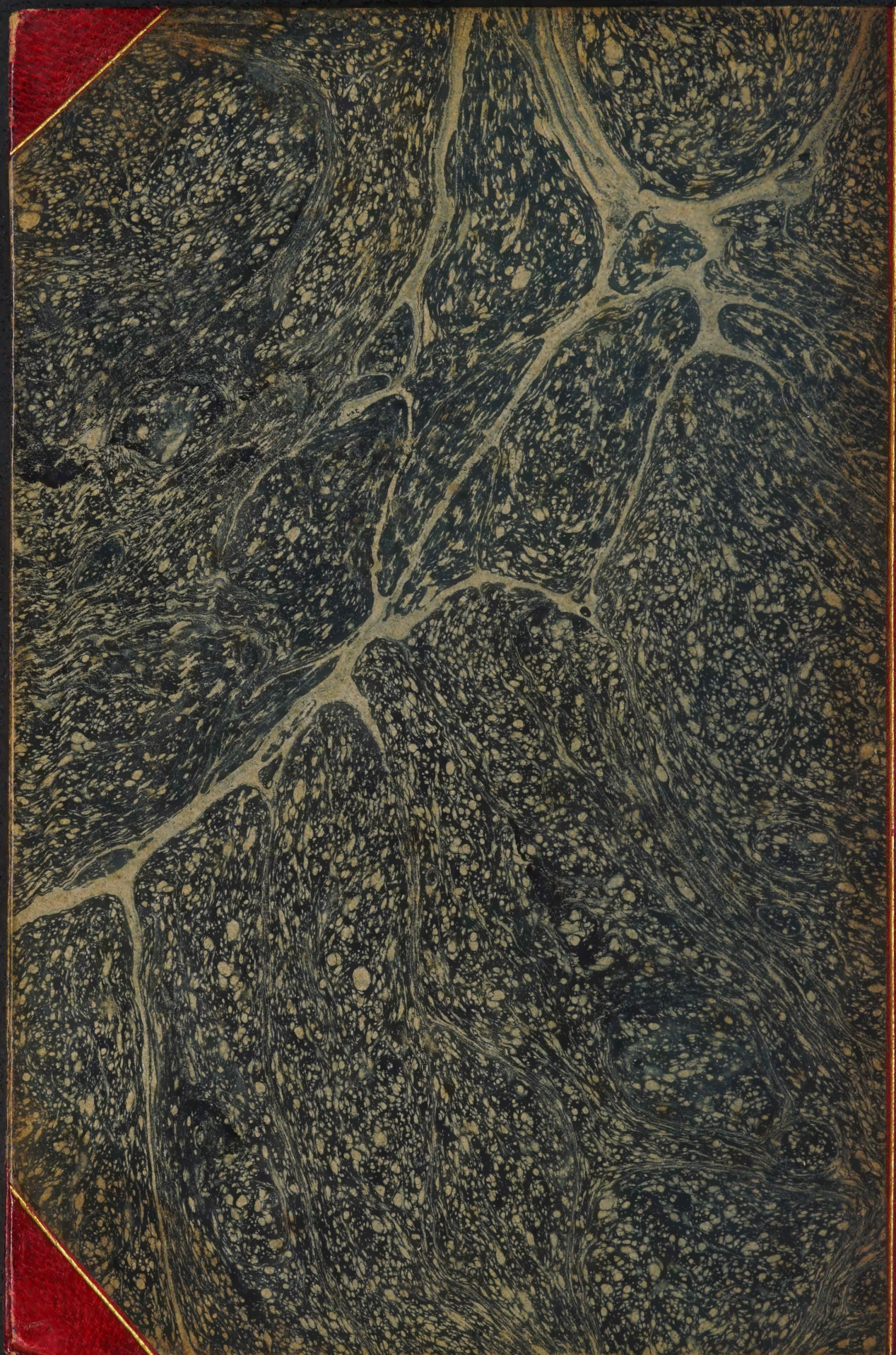
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